8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

a full [supply] of copper and brass kettles for the purpose, large and small, which the savages buy from the Christians, hanging on a pole[8] along their hut or house from the one door to the other, below which the fire is made up, as has been stated before. And the savage woman whom the sachem owns for a wife, she is the housekeeper for the whole crowd. She selects for the cooking and determines which one of the savage women then and then,[9] each in her turn, shall look after the cooking. When now they think that the food is cooked, which indeed they use half cooked, then the kettles are carried forth to the housekeeper who pours out the food and divides it around for the people, 6 and 6 to a kettle. The vessels used for this purpose are small copper and brass kettles and cut-off calibashes like cups.[10]

As far as their drink is concerned [it may be said] that they drink with the goose.[11]

But when the Christians bake bread of this maize or Indian wheat, they also do it with hot embers in the fireplace. They make and knead the whole dough into one loaf, as wide as the bottom of the oven, raised like a loaf of rye bread. Then they sweep the fireplace clean and lay a couple of layers of large leaves next to the stones upon which they place the bread, then some layers [of leaves] on top and around the bread, and then

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[8] *Hängandes på en åhs.* *Ås* in this connection would usually mean the ridge (ridge-pole) of a house, but Lindeström apparently uses the word in the sense of a pole.

[9] *Då och då*, *i.e.*, from time to time.

[10] See above, Chapt. VII, note 13. It seems strange that Lindeström does not mention clay pots.

[11] See above, p. 234, note 4.

9: Kinietz E-4, 5 (1938) 1946
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134. Any ceremony of marriage 585

LINDESTRÖM says that only chiefs had anything considered a marriage or any ceremony of marriage, the common people mating promiscuously.

JOHN JOHNSTON—The young couple have nothing to say to each other till the bargain is made by the parents then the young man gives a present of goods to the parents of the young woman and they are considered married. [584]

CAPTAIN PIPE—There is no ceremony of courtship and marriage in these degenerate days. Anciently, when the father ascertained that his son desired to marry, if he was of proper age, he sought for him a suitable partner in the person of some female of his acquaintance, and carried to her father a bundle of presents, making known to him at the same time the object of his visit. If the father of the female accepted the present, it was a signal of his consent to the union and the visitor returned to declare the result of his visit to his son. On the following night the female was conducted by her relatives to the lodge of her intended husband and there delivered to him. The day succeeding was taken up by the relatives of the bride in carrying to those of the groom large presents of corn, squashes, etc., together with pouches and other ornaments, the produce of female labour, and they also gave her a kettle for cooking. This was the conclusion of the ceremony, and the new married couple then set themselves at work to provide for their future subsistence. Instances of refusal to comply with the wishes of the parents have seldom been known. 584 585

J. W.—(See last paragraph of his autobiography under discussion of element 103, *ante*, p. 104.)

139-144. Polygamy

JOHN JOHNSTON—They generally have but one [wife] for they consider it wrong yet they some times have more. The one that can exercise the most bodily strength is considered superior. They (form one family) when the women can agree but if they cannot agree they live separate. 592 595

CAPTAIN PIPE—Formerly each man had but one wife, but now they are permitted to marry as many as they can maintain,

9: Kinietz E-4, 5 (1938) 1946
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592 595 who generally form the same family, the youngest having the husband's preference. But if they cannot agree to live together they reside in separate cabins and receive the visits of the husband when he deigns to make them.

CAPTAIN CHIPPS—Polygamy is common with the rich—but "one woman is generally a match for a man," and with the poor, there is never more than one. If a man has several wives, he treats them equally well—they compose one family.

J. W. refused to comment on polygamy, while W. T. denied that there were ever any cases.

W. L. said that a person might have two or three wives but did not do so commonly. Reported that Sam White Turkey had three. Children by each were considered members of one family.

148. Polygynous sororate obligatory

595 587 JOHN JOHNSTON—If the man appears to regret the loss of his wife and shuns the intercourse of women for a number of months, the relatives of the deceased will present him a suit of new clothes and give him to wife a sister or some other relative of his former wife, the same mode is adopted with regard to the women.

W. T. said both sororate and levirate if the relatives of the deceased insisted, but not otherwise.

158. Following divorce children stay with mother

586 CAPTAIN CHIPPS—If they have children, the parent to whom they are most attached takes and provides for them—there is no equal division of children.

W. L.—Children might stay with mother although father often kept boys.

165. Illegitimate children injurious to reputation of mother

848 CAPTAIN PIPE—So far as regards the reputation of women who have children without being married it is affected much as that of the whites. They secure to themselves a good deal of contempt and worthless fellows for their husbands.

168. Proportion of married women without children

842 ZEISBERGER, CAPTAIN CHIPPS, J. W., and E. R. all said the proportion of women without children was unknown. HECKE-

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562 fulness, in comparison with the men, may
157 have been owing to the fact that they were much more restricted in childhood than their brothers. Nowhere in Delaware society was there the model of anyone
592 with coercive authority; neither mother nor
622 father ruled the roost at home in an
625 authoritarian sense, the sachems had no power to enforce their wishes, and there was no conception of a state with police
586 powers. Divorce was easy and frequent and could be initiated by either party simply leaving the other.[36] Supernatural
776 beings were not Jehovah-like Gods who regularly punished the wicked and rewarded the good; the Delaware reckoned rather with a supernatural guardian spirit who acted as a comrade and friend who would assist his mortal protege in critical passes. Shame and pride are more frequent themes than guilt and self-righteousness;
577 Speck (referring to twentieth-century Oklahoma Delawares) says, "Spiritual purity . . . is not conditioned by ethical conduct, but rather . . . through the observance of taboo regulations prescribed by antient rulings."[37]

155 It would seem to be a fair inference that
597 the Delaware often did not develop a strong authoritarian, coercive conscience; moral values (which certainly were recognized) did not possess an awesome, mosaic character; "good" and "bad" had a light affective tone.

114 Zeisberger, who as a Moravian believed
626 in less discipline and autocracy than was fashionable in eighteenth century Europe, was still puzzled as to how a society without authority could hold together. "Judged by the mere appearance of the Indians," he wrote, "one is surprised how modest and careful they are in relation to each other and imagines that the whites, if they were as free a people and had neither government nor punishment to fear, would not
626 be as united and peaceable as the Indians appear to be."[38] This superficial smooth-

36. Heckewelder, 1819, p. 154; Zeisberger, 1778, pp. 20-21.
37. Speck, 1931, p. 51.
38. Zeisberger, 1778, p. 122.